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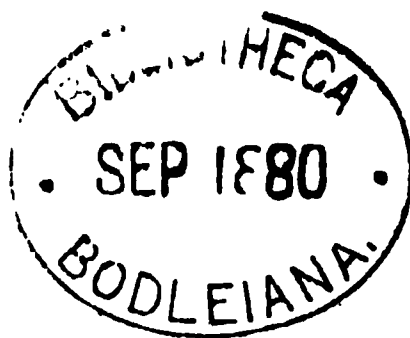
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PREFATORY NOTE.

THIS edition is prepared for those not far advanced in Greek, on the same lines as the edition already issued of Books I. and II., from which the Introduction is taken.

The Epic forms are all explained in the notes, to save the beginner the endless trouble of hunting them out separately in the dictionary and grammar, often unsuccessfully.

The text is mainly La Roche's, any variations being duly noticed, except some small points of accentuation, such as *ὁ δέ, ἔνθα τε*, which I have given with the usual accents, as here.

I have endeavoured in the Notes to give all necessary explanations, to enable the learner to master the text completely with only a dictionary and grammar, and to relieve the labour of using even these, where it is purely mechanical.

My chief obligations are due to La Roche, Ameis, Merry and Riddell, Curtius' *Grundzüge*, and Cordery's *Translation of the Iliad*.

OXFORD, November 1879.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals. These min-

strels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued, however, to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his *Prolegomena*

to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves, that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems, however, to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic now lost, but composed probably about the same time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinos of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife ; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They

referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

In Book I. Achilles, offended with Agamemnon, the leader of the host, withdraws from the war. In Book II. Agamemnon advises all to return home : he does this to try their temper, but they take his advice literally, and are only prevented by Odysseus from carrying it out. Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the beginning of the first battle ; Book V. the heroism of the Greek warrior Diomedes ; Book VI. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book VII. the single combat of Hector and Aias. In Book VIII. the second battle begins, where

the Greeks are defeated; so that in Book IX. they send an embassy to beg the return of Achilles, which is refused. In Book X. Diomedes and Odysseus reconnoitre the Trojans by night. In Book XI. the third battle begins, and the exploits of Agamemnon and Hector are described. Book XII. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book XIII.; and in Book XIV. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book XV. there is another battle, in which Aias performs great deeds; and in Book XVI. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book XVII.; and Book XVIII. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book XIX. Achilles is reconciled to Agamemnon, and in Books XX. and XXI. he fights with great havoc, till in Book XXII. he slays Hector. Book XXIII. describes the funeral honours of Patroclos; and the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through; and the whole narrative of the poem occupies fifty-seven days.

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympos, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or, if they like, be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in several respects also they are very like men. There is a vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympos to go and stay feasting with the blameless Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519 ; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and

sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire ; identified with fire, ii. 426. The great artificer, making the shield of Achilles,

and the houses of the gods, i. 608 ; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE ILIAD.

BOOK XXII.

Apollo tries to turn Achilles aside from pursuit : but he answers him in wrath, and speeds towards the city.

Ὡς οἱ μὲν κατὰ ἄστυ πεφυζότες ἤύτε νεβροὶ
ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσπον ἴσαν σάκε' ὤμοισι κλίναντες.

Ἐκτορα δ' αὐτοῦ μέναι ὀλοὴν μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε πυλάων τε Σκαιάων.

5

αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·

Τίπτε με Πηλέος υἱὲ ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον ; οὐδέ νύ πώ με
ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.

10

ἦ νύ τοι οὗ τι μέλει Τρώων πόνος, οὗς ἐφόβησας,
οἱ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὗ τοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ἔβλαψάς μ' ἐκάεργε, θεῶν ὀλωώτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδὰξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.

15

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
ῥηιδίως, ἐπεὶ οὗ τι τίσιν γ' ἔδεισας ὀπίσσω.

ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη.

20

Ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
 σενάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
 ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
 ὥς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

*Aged Priam sees him, and piteously appeals to Hector to seek safety
 in the walls, lest ruin befall them all.*

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι, 25
 παμφαίνονθ' ὥς τ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
 ὃς ῥά τ' ὀπώρης εἴσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
 ὃν τε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσιν
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
 λισσόμενος φίλον υἱόν· ὃ δὲ προπάροιθε πυλάων 35
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆι μάχεσθαι
 τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 Ἔκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 Πηλείωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστι, 40
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο
 ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἦ κέ μοι αἶνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὃς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,
 κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ιδέειν Τρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσιν μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50

πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος ἼΑλτης.
 εἰ δ' ἤδη τεθνήασι καὶ εἰν Ἰΐδαο δόμοισιν,
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνῃς ἸΑχιλῇι δαμασθεῖς. 55
 ἀλλ' εἰσέρχαιο τεῖχος ἐμὸν τέκος, ὅφρα σαώσης
 Τρῶας καὶ Τρῳάας, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδᾶ
 αἶσῃ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ' ἐπιδόντα,
 νῆας τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηιοτῆτι,
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν ἸΑχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῷ
 τύψας ἢ βαλὼν ῥεθέων ἐκ θυμὸν ἔληται,
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
 οἳ κ' ἐμὸν αἶμα πiónτες, ἀλύσσοντες περὶ θυμῷ, 70
 κείσονται ἐν προθύροισι νέψ δέ τε πάντ' ἐπέοικεν,
 ἀρηικταμένῃ, δεδαϊγμένῃ ὀξεί χαλκῷ
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ·
 ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

*His mother adds her prayer, but in vain. Hector awaits
 in wrath his foe.*

Η ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 τίλλων ἐκ κεφαλῆς· οὐδ' ἸΕκτορι θυμὸν ἔπειθε.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80

καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·

Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.

τῶν μνήσαι φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα

τείχεος ἐντὸς ἐών, μὴ δὲ πρόμος ἴστασο τούτῳ. 85

σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἐγὼ γε

κλαύσομαι ἐν λεχέεσσι φίλον θάλος, ὃν τέκον αὐτή,

οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν

Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται

Ὡς τῷ γε κλαίοντε προσαυδήτην φίλον υἱόν, 90

πολλὰ λισσομένῳ· οὐδ' Ἔκτορι θυμὸν ἔπειθον,

ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.

ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,

βεβρωκὼς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός·

σμερδαλέον δὲ δέδορκεν ἐλισσόμενος περὶ χειρὶ· 95

ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,

πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

*He communes with himself: were it better to fight or yield? and
resolves to fight.*

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,

Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100

ὅς μ' ἐκέλευε Τρῳσὶ ποτὶ πτόλιν ἡγήσασθαι

νύχθ' ὑπο τῇνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.

ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,

αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους, 105

μή ποτέ τις εἴπῃαι κακώτερος ἄλλος ἐμεῖο·

Ἔκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.

ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἶη

ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,

ἢ ἐκεν αὐτὸν ὀλέσθαι ἐυκλειῶς πρὸ πόλης. 110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσιν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ', ἣ τ' ἔπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἀλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθε·
 Τρῳσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι·
 [κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·]
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰὼν, ὃ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἑόντα
 αὐτῶς ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἠΐθεός τε,
 παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ.

*Achilles approaches, and Hector flies : the two run thrice
round the city.*

Ὡς ὄρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἴσος Ἐνναλίῳ, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος.
 Ἔκτορα δ', ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηιδίως οἴμησε μετὰ τρήρῳνα πέλειαν·

ἡ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυν λεληκὼς
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὃ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσε δ' Ἑκτωρ
 τεῖχος ὑπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνὼ δ' ἱκανὸν καλλιῤῥόω· ἔνθα δὲ πηγαὶ
 δοιαὶ ἀναῖσσουσι Σκαμάνδρου δινήεντος.
 ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο· 150
 ἡ δ' ἐτέρη θέρεϊ προρέει ἐικυῖα χαλάζῃ,
 ἡ χιόνι ψυχρῇ, ἡ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασι,
 καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱερόιον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορὸς ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἡ τρίπος ἥ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρῶντο.

*Zeus speaks a word of pity for Hector: but Athene rebuking
 him, he withdraws.*

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἑκτορὸς, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170

Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεύς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε φράζεσθε θεοὶ καὶ μητιάσθε,
ἥέ μιν ἐκ θανάτοιο σαώσομεν, ἥέ μιν ἤδη
Πηλείδῃ Ἀχιλῇι δαμάσσομεν ἐσθλὸν ἐόντα.

175.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ;
ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

180.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
θάρσει τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·
ἔρξον, ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει.

185.

ὣς εἰπὼν ὣτρυνε πάρος μεμανῦϊαν Ἀθήνην·
βῇ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.

The chase : it is like a dream, one cannot catch nor the other escape.

Ἐκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὦκὺς Ἀχιλλεύς.
ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσας·
τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὅφρα κεν εὖρῃ·
ὥς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.

190.

ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
ἀντίον αἶξασθαι ἐνδμήτους ὑπὸ πύργους,
εἴ πως οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
πρὸς πεδῖον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.
ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·
ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὔδ' ὃς ἀλύξαι.

195.

200.

πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
εἰ μή οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;

Zeus weighs the scales, and Hector's sinks. So Athene stops Achilles.

Λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
μή τις κῦδος ἄροιτο βαλὼν, ὃ δὲ δεύτερος ἔλθοι
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
ἔλκε δὲ μέσσα λαβὼν· ῥέπε δ' Ἑκτορος αἵσιμον ἦμαρ,
ᾧχετο δ' εἰς Αἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.

Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα· 215

Νῦν δὴ νῶϊ γ' ἔολπα δίφιλε φαίδιμ' Ἀχιλλεῦ
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἑκτορα δηώσαντε μάχης ἅτόν περ ἑόντα.
οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
ἀλλὰ σὺ μὲν νῦν στήῃθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.

Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
στή δ' ἄρ' ἐπὶ μελίσς χαλκογλώχινος ἐρεισθείς. 225

And persuades Hector to turn and meet him.

ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον
Δηιφόβῳ ἑικυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἥθει', ἦ μάλα δὴ σε βιάζεται ὦκὺς Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ·
 Δηϊφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἐκάβῃ ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἶδες ὀφθαλμοῖσι,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.

235

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦθει', ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ' ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
 αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἶδομεν, ἥ κεν Ἀχιλλεὺς
 νῶι κατακτείνας ἔναρα βροτόεντα φέρηται
 νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμείῃ.

240

245

*Hector asks for a bond, to restore the dead body of the slain: but
 Achilles will give no bond.*

Ὡς φαμένη καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἴκτωρ·
 Οὐ σ' ἔτι Πηλέος υἱὲ φοβήσομαι, ὥς τὸ πάρος περ
 τρὶς περὶ ἄστνυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
 μεῖναι ἐπερχόμενον· νῦν αὖτέ με θυμὸς ἀνῆκε
 στήμεναι ἀντία σείῳ· ἔλοιμί κεν, ἥ κεν ἀλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλήσω κλυτὰ τεύχε' Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σύ ρέζειν.

250

255

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 Ἴκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

260

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν 265
 ὄρκια ἔσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων.

*They hurl their spears in vain : then rush on with swords and
 Hector falls.*

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἑκτωρ·
 ἔξετο γὰρ προΐδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἄψ δ' Ἀχιλλῇ δίδου, λάθε δ' Ἑκτορα, ποιμένα λαῶν.
 Ἑκτωρ δὲ προσέειπεν ἀμύμονα Πηλείωνα·

Ἦμβροτες, οὐδ' ἄρα πῶ τι θεοῖς ἐπιείκελ' Ἀχιλλεῦ
 ἐκ Διὸς ἠεῖδεις τὸν ἐμὸν μόρον· ἦ τοι ἔφης γε. 280
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι
 οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλევαι 285
 χάλκεον. ὥς δὴ μιν σῶ ἐνὶ χροῖ πᾶν κομίσαιο.
 καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλείδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἑκτωρ,

ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στῇ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Δηίφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
 ἦτέε μιν δόρυ μακρόν· ὃ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295

Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

ᾧ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
 Δηίφοβον γὰρ ἐγὼ γ' ἐφάμην ἥρῳα παρεῖναι·
 ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν, 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλῳ, οἷ μὲ πάρος γε
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. 305

ᾧς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἴμησεν δὲ αἰεὶς ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγῶν· 310

ὥς Ἐκτωρ οἴμησε τινάσσων φάσγανον ὄξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεῖοντο ἔθειραι 315

χρύσσαι, αἷς Ἡφαιστος ἱεὶ λόφον ἀμφὶ θαμειάς.
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἐκτορι δίῳ, 320
 εἰσορόων χροῖα καλόν, ὅπῃ εἴξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχεα,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ', ἦ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι

λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὀλεθρος· 325
 τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχει δῖος Ἀχιλλεύς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή·
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς· 330

Achilles boasts over him: Hector prays that his body may be given back, but Achilles refuses.

Ἔκτορ, ἀτάρ που ἔφης Πατροκλῇ ἐξεναρίζων
 σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίζεις νόσφιν ἐόντα,
 νήπιε· τοῖο δ' ἄνευθεν ἀοσσητῆρ μέγ' ἀμείνων
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμη, 335
 ὅς τοι γούνατ' ἔλυσαι· σὲ μὲν κύνες ἦδ' οἰωνοὶ
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
 λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο 340
 δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 μή με κύον γούνων γουνάζεις μηδὲ τοκῆων· 345
 αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
 ὥμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκισ τε καὶ εἰκοσινήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
 οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
 Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ
 ἐνθεμένῃ λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες σε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.

Hector dies with a prophecy of ill to Achilles. The other Greeks come and exult over the body.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἕκτωρ· 355
 ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
 φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
 ἡματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
 ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν. 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·
 ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀΐδοσδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·

Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 365
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.

Ἡ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'· ἄλλοι δὲ περίδραμον νῆες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγῆτὸν 370
 Ἕκτορος· οὐδ' ἄρα οἳ τις ἀνουντητί γε παρέστη.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὡ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἕκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῃ.

Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375

Achilles speaks: let us now assail the city: but first go to the ships where lies Patroklos.

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

Ὡ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,

NOTE.—Line 363. La Roche with best MSS. authority reads ἀνδροτῆτα. See Notes.

ὃς κακὰ πόλλ' ἔρδεσκεν, ὅς' οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγερ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὅφρα κέ τι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἢε μένειν μεμάασι καὶ Ἕκτορος οὐκέτ' ἑόντος.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ; 385
 κεῖται παρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀίδαο,
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.

They drag off Hector's body. Priam and Hecuba lament.

Ἦ ῥα, καὶ Ἕκτορα δῖον αἰκέα μῆδετο ἔργα· 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἔς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἔς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰείρας,
 μᾶστιξεν ῥ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσι
 κείμετο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν αἰεκίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ᾤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπασα 410

Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλόωντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415

Σχέσθε φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἣν πῶς ἡλικίην αἰδέσσεται ἡδ' ἐλεήσῃ
 γῆρας. καὶ δέ νυ τῷ γε πατήρ τοιόσδε τέτυκται, 420
 Πηλεύς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκε.
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 ὥς ἐνός, οὗ μ' ἄχος ὅξ' ὑποκατοίσεται Ἀΐδος εἴσω, 425
 Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·

τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.
 Ὡς ἔφατο κλαίων ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο· 430

Τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος ; ὃ μοι νύκτας τε καὶ ἡμαρ
 εὐχωλὴ κατὰ ἄστρ' πελέσκειο, πᾶσί τ' ὄνειαρ,
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
 δειδέχατ'· ἣ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435
 ζῶς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

*The widowed Andromache grows anxious, climbs the battlements
 and sees her hero's body.*

Ὡς ἔφατο κλαίονσ', ἄλοχος δ' οὐ πῶ τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἡγγεῖλ' ὅττι ῥα οἱ πόσις ἔκτοθι μέμνε πυλάων,
 ἀλλ' ἣ γ' ἰστὸν ὑφαίνει μυχῶ δόμου ὑψηλοῖο 440

δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσai τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἧ δ' αὖτις δμῳῆσιν ἐνπλοκάμοισι μετηύδα·

Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται 450
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δείδω, μὴ δὴ μοι θρασὺν Ἑκτορα δίος Ἀχιλλεὺς 455
 μῶνον ἀποτμήξας πόλιος πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,
 ἧ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺν πρόθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων.

Ὡς φασμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὄμιλον,
 ἔσση παπτήνασ' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465

She swoons : and then recovering pours forth her sorrow.

τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ 470
 ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἑκτωρ

ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,
 αἷ' ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἢ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·

Ἔκτορ, ἐγὼ δύστηνος· ἰὼ ἄρα γεινόμεθ' αἶσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλῆεσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι

νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
 χήρην ἐν μεγάροισι· πάις δ' ἔπι νήπιος αὐτῶς,
 ὃν τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι Ἔκτορ ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.

ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας·

ἡμαρ δ' ὀρφανικὸν παναφήλικά παῖδα τίθησι· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἀνεισι πάις ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνε. 495

τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγὼς καὶ ὄνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.

δακρυόεις δέ τ' ἀνεισι πάις ἐς μητέρα χήρην,
 Ἀστυάνδῃ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·

αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.

νῦν δ' ἄν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν νόσφι τοκῆων
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.
 Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

NOTES TO THE ILIAD.

BOOK XXII.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. ὧς (with accent), demonstrative, 'thus.'

οἱ, 'they.' δ, ἡ, τό, and ὅς, ἥ, δ, were both originally demonstrative, and both acquired secondarily a relative sense. Cf. 200, 201.

Observe κατὰ ἄστυ, because ἄστυ was originally *Fάστυ*. This *F* was pronounced like *v*, and in Homer's time was disappearing from the language.

πεφυζότες [Epic perf. from *φυγ-*], 'in flight,' the perfect expressing the *state* as it does constantly in Homer.

2. [ιδρῶ. Epic shorter form for *ιδρώτα*.]

3. καλῆσιν ἐπάλξεσι, dat. of place after *κεκλιμένοι*, according to the simple Epic usage; 'leaning upon;' in later Greek there would have been a preposition (*πρός*). So ὅμοιοι (4).

4. [ἴσαν. Epic simple unaugmented impf. of *εἶμι*, 'to go.']

5. μῆναι, . . . ἐπέδθησεν, 'bound him . . . to remain,' an obvious metaphor.

6. Observe *Ιλίου* with the second syllable long by metrical licence. (Others think it should be written *Ἰλίοο*, the last *ο* being long before *προπάροιθεν*; and this suits most of the similar instances, as e.g. 313.)

Σκαιάων, 'the left gates,' the western gate of Troy; for the augur looked north, and so had the west on his left.

7. Πηλείων is a patronymic from *Πηλεύς*, meaning 'the son of Peleus,' Achilles.

8. [ταχέεσσι. Epic dat. *ταχύς*.]

9. [ἔων. Epic participle of *εἰμί*, 'I am.']

10. ἀσπερχές, 'hotly,' from *σπερχ-*, 'to urge;' the *α-* having no meaning, as in *ἀ-στήρ*, *ἀ-τενής*.

12. τοι εἰς . . . hiatus.

[ἄλεν. Epic 3. plural short form of aor.-pass. from εἶλω, for fuller ἐ-άλ-ησαν. The word has digamma, from the stem *Feλ-*.]

‘Have been cooped.’

13. οὐ μὲν (later οὐ μήν), ‘surely not.’

οὐ τοι μόρσιμός εἰμι, ‘I tell thee it is not my fate:’ τοι being used in *general relation* to the verb (Ethic dative).

15. ἐκαεργέ, ‘Far-worker,’ i.e., ‘he who slays from afar;’ regular epithet of the death-dealing Apollo.

16. κ’, the same as ἄν, κε εἶλον, ‘would have seized.’ (See 50).

17. πρὶν Ἴλιον, for Ἴλιος has the digamma.

18. ‘Thou hast robbed me of great fame,’ double accusative after verb of *depriving* [ἄφείλεο, Epic for ἀφείλου; ἐσάωσας, from Epic σαώω = later σώζω].

19. ἔδυσας, ε long; some spell the word with two δ’s, but the fact is probably that in Homer’s time there was a *spirant* (like the English γ) sounded after δ, so that the word was pronounced *edyeisen*. The stem is δι-, and the spirant is a relic of the iota. See note on 282.

ὀπίσσω, ‘hereafter.’

21. [προτὶ, Epic for πρὸς.]

22. Notice -os long before ῶs, due to lost consonant. ῶs and its adverb ὥs come from a stem JA-, and the spirant is (often) still felt in Homer.

ἀθλο-φόρος, ‘prize-winning,’ and so ‘conquering.’

ῥχεσφιν. In the declension of the original language there were several other case-endings besides gen. acc. dat. One of these, called *instrumental*, was -bhiam, worn down in Greek to -φιν-; but the force of the suffix is often lost, and it is used sometimes in place of gen., sometimes as here of dat. Its instrumental use is found sometimes, as 80.

23. [θέησι, Epic 3. sing. subj. from θέω.] The subj. is used because the time is indefinite; just as in antiquated English, ‘like a horse that *may* run over the plain.’

The gen. πεδίοιο [Epic for πεδίου] describes the sphere of movement, ‘over.’

τιταινόμενος, ‘stretching,’ ‘straining.’ Graphic primitive word.

24. λαίψηρά, adverbial acc. ‘nimble.’

25. τόν. See note on 1. ἴδεν, digamma.

26. παμφαίνω, reduplicated form from φα- 'bright.' Cf. μαρμαίρω, πορφύρω, &c., which have a similar strong reduplication.

[ἐπ-ίσσόμενον. Perf. part. (accented as present) of ἐπι-σεύω, 'to urge on.' It means simply 'hastening on.']

27. ὁπώρας, 'in the summer.' The gen. of time giving the *period in which* the thing happens.

εἰσι, 'rises.' With no *fut.* idea as it gets later.

28. μετὰ, with dat. is Epic usage, 'amongst.'

νυκτὸς ἀμολγῶ, a recurring phrase in Homer, clearly meaning 'in the darkness of night.' But the word ἀμολγός is of unknown derivation.

29. 'The dog of Orion,' *i.e.* the Dog-constellation, near to Orion; the brightest star of which is Sirius; it rose about the middle of July, the hot unhealthy time of the year, hence called κακὸν σῆμα here, and Verg. G. iv. 285, 'rapidus torrens sitientes Sirius Indos.'

ἐπῆκλησιν, 'by name.' Accus. either cognate, or perhaps apposition to κύνα.

32. τοῦ, demonstr. : see 1.

[στήθεσσι, Epic for στήθεσι.]

33. κόψατο, 'struck *his* (head).' Regular use of the middle.

34. ἀνασχόμενος, 'holding *them* up.'

36. ἀμοτον μεμαώς, (both words perhaps from same stem μα-, describing violent impulse,) 'earnestly striving.'

[Ἀχιλλῆι. Epic words in -εύς make -ῆος, -ῆι, &c.]

37. ἔλαυνά, adverbial, 'piteously.'

38. μοι, Ethic dat. (13).

40. Πηλεΐωνι, 'subdued *to* the son of Peleus,' *i.e.* 'by him;' only the dative is grammatically the common d. of advantage.

41. [Notice Epic τοσσόνδε, ὅσσον, for τοσ- ὅσ-.]

αἴθε γένοιτο, originally perhaps conditional, 'Oh if he might be;' hence regularly used for a wish.

42. κεν ἔ, since ε has digamma, being originally σφε, cf. Lat. *sui*.

50. Observe ἄν with fut., a common usage in Homer, ἄν and κε only meaning 'then,' 'in that case.' So 67, 71.

Observe λύεσθαι, 'to ransom,' of the person who pays, and gets the benefit: λύνειν, 'to free,' of the person who releases the prisoner.

χαλκοῦ . . . χρυσοῦ, 'for gold and copper,' gen. of price.

51. Ἄλτης, *her* father; exceptional, because the dowry was usually given by the husband to the father; it seems, however, that fathers sometimes sent their daughters to their new homes with rich treasures, perhaps thus expending the dowry received from the suitor.

52. Ἀἶδαο, Epic gen. of Ἀΐδης, the later Αἰδης.]

53. τοὶ τεκόμεσθα, 'who were their parents.' τίκτω in the Mid. being often used of the father, sometimes (as 48) of the mother, and here of both.

[τοί, Epic nom. pl. of article, used as relative. See *Language* (11).]

54. μινυνθάδιος, 'short-lived,' from stem μιν- 'small,' cf. Latin *minor*, &c.

57. Observe Τρῶας, from Τρῶς, masc. Τρωάς, from Τρωδς, -ὰ, -δν, feminine.

μηδέ, ε long, as often before liquids. The fact is the voice can dwell on the liquid, compare *rēligio*, *rēliquiae*, in Latin.

58. αἰών, feminine in Epic.

59. πρὸς, adverbial, 'besides' [the English 'too' is of course originally the same as the preposition 'to'].

φρονέοντα, 'feeling,' *i.e.* 'alive.'

60. Κρονίδης, Zeus, son of Κρόνος. *Int.* p. 20.

62. ἑλκηθείσας [from other form of ἔλκω, namely ἑλκ-έ-ω], 'dragged off' into slavery.

64. πρὸτὶ γαίῃ, [Epic for πρὸς γαίᾳ or γῇ], 'against the earth,' the looser old use of dat. where later custom required accus.

66. πρῶτῃσι θύρῃσιν, dat. of place, 'at the front doors,' *i.e.* the doors leading into the court.

67. ἐρύουσι [Epic future form of ἐρύω], properly 'shall drag,' *i.e.* 'shall rend.' For ἄν with future see note on 50.

68. τύψας ἢ βαλὼν, 'thrusting or shooting,' *i.e.* spear or arrow.

ἐκ . . ἔλθεται. In Homer's time the prepositions in compound verbs were separable, somewhat as in modern German. (Even in Attic Greek the augment and reduplication come *after* the preposition.) The actual separation of the two, as here, is called *tnesis* (τμησις, 'cutting').

69. *τραπεζῆας*, adj., 'table-dogs,' *i.e.* 'fed from the table.'

θυρα-ωρούς, *θύρα*, 'door' -*For*- 'watch.' The latter stem appears in *For-άω* (*δρῶ*), *ver-eor*, and many words ending *-ουρος*, or *-ωρος*, as *ἄρκτουρος*, *οἰκουρός*, *φρουρός*, &c.

70. *ἀλύσσοντες περὶ θυμῷ*, 'ravening exceedingly in heart.' *περὶ* being used adverbially as often, *περὶ κηρί*, *περὶ φρεσίν*, &c.

72. *ἀρηικταμένω*. (Compound with the first word in the locative termination, like *ὁδοίπορος*, *πυλογενής*), 'slain in war.'

73. *θανόντι περ*, 'even the dead.'

ὅτι [Epic form of *ὅτι*] *φανήη* [Epic resolved form of *φανῇ*.] The subjunctive is used because the clause is indefinite. In Attic it would be *ὅ, τι ἂν φανῇ*, 'whate'er befall.'

75. *αἰδῶ τ' αἰσχύνωσι κύνες*, 'and dogs bring to shame the reverence.' The general sense is 'Death may be honourable to a young man slain in war, whatever befall him (*i.e.* even if he lie unburied and the dogs eat him), but it is piteous for the old to meet an end so violent and dishonoured.'

[*κτα-μένοιο*, simplest form of passive part. with stem, and *-μενος*.]

77. *ἦ*, old word *ἡμι*, 'I say,' *ἦν*, 'I said,' *ἦ*, 'he said.' The stem appears in Latin *a-io*.

ἀνὰ, adverbial, with *ἔλκετο*.

80. *ἀνιεμένη*, 'loosing,' so 'baring' her breast. It is used *Od.* 2, 300, of 'flaying.'

ἐτέρηφι, 'with the other hand;' for *-φι*, see 22.

81. *μιν . . . ἔπεια*, double accus. after *προσηύδα*. In English we say 'addressed him,' and 'addressed words;' in Greek they put the two together.

82. *τάδε*, 'this,' her breast: neut. plur. because vague, 'these parts.'

[Notice *αἰδέο* from *αἰδομαι*, *not* the later form *αἰδέομαι*, 105.]

84. *φῶλε τέκνον*, genders irregular but natural, according to the sense (*κατὰ σύνεσιν*, as the grammarians call the usage); so (87) *φίλον θάλος*, *ὃν τέκον αὐτή*.

85. *πρόμος ἴστασο τούτῳ*, 'stand forth as champion against him.'

86. Observe the Epic use of *εἰ* with subj. where in Attic *ἐάν* would be used.

88. *σε μέγα*, *ε* long before liquid (57); so before *λ* (91).

89. [*νηυσί*, Epic for *ναυσί*].

93. ὀρέστερος, 'mountain'-snake : the primitive use of the comparative termination, simply implying *place*; so in Latin, *dexter, sinis-ter*, &c. ; so δεξιτέρη, 320.

χαῖ (stem χα- 'to gape'), 'a hole.'

μένησι, indefinite use of subj., common in similes, as is natural. [Epic for μένη.]

94. κακὰ φάρμακ', 'poisonous herbs.'

ἔδω, aorist of habit, or *gnomic*, as it is called : 'comes upon him.'

95. δέδορκεν, pres. sense as often with perf. 'glares.'

98. ἄρα εἶπε, digamma.

99. εἴ κε . . . δύω, 'if I enter.'

100. ἐλεγχείην ἀναθήσαι, 'will put shame upon me,' revile me.

101. πτόλις. See note on 132.

102. ὑπὸ νύκτα, 'under the night,' but acc. because it implies duration.

103. [ἦεν, Epic for ἦν.]

κέρδιον, 'more profitable,' 'better;' formed straight from the noun-stem κερδ-; so κύδ-ιον, ἄλγ-ιον, ἄρε-ιον, &c.

In Book xviii. 254, &c., Polydamas urges them to retire before the night, so as to be safe from Achilles, Hector had scornfully rebuked Polydamas, and sworn to stand and face Achilles. So, though the result of Hector's bravery was 'destruction of much people,' he cannot draw back now.

106. τις εἶπησι, digamma.

Observe κακώτερος instead of the usual and older κακίων.

107. ἦφι βίηφι, 'in his strength,' here a dat. ; for -φι see 22.

πιθήσας, 'trusting,' a weak aor. form as though from stem πιθε- developed from πιθ-.

109-10. The best MSS. read κατακτείναντα νέεσθαι ἢ κεν αὐτῷ ὀλέσθαι, which La Roche retains, construing to 'come back having slain Achilles, or to perish *at his hands*,' like Πηλεΐωνι δαμείς (40). This is possible, and makes good sense; but it is more natural to take αὐτῷ from its position as meaning 'myself,' and then we must either have κατακτείναντι . . . αὐτῷ, or κατακτείναντα . . . αὐτὸν, as I have given.

ἄντην, 'in fair fight' (lit. 'opposite,' 'face to face.')

110. [πόληος, Epic for πόλεως.]

111. [καταθείομαι, Epic form, with short vowel, for κατα-θῶμαι.]

116. ἡγάγετο, 'bore home,' the middle voice giving the idea of 'for himself,' 'to his place.'

Τροίηνδ', the suffix -δε gives idea of 'to.'

[ἔπλετο, Epic form of aorist from πέλ-ομαι; when the stem-vowel is lost as here the form is called *syncopated*.]

117. ἀμφίς, properly 'on both sides;' so here 'in two parts,' i.e. 'to halve with the Greeks.'

118. ἀποδάσσεσθαι δσα, hiatus, cf. 12.

κέκευθεν, 'hides;' for pres. sense, see 95.

119. γερούσιον δρκον ἔλωμαι, 'get an oath of the elders.'

Τρωσίν, we should say 'from the Trojans;' in Greek the dat. gives the *person concerned*, in a more general way.

121. Makes good sense, but as it occurs xviii. 11, and is wanting in two MSS., it is probably spurious here.

Observe that from 111-121 is all one long protasis: 'If I lay down shield, &c., and go and make submission, —' then he breaks off, and there is no apodosis.

123. μή . . . ἔλωμαι, equivalent to a *fear* or *misgiving*, 'perchance I may go to him, but he will not pity me.' It is literally 'lest I may . . . ' the verb of fearing being not required.

125. αὕτως, 'just thus,' i.e. 'just as I am.'

ἀπὸ . . . δύω, tmesis.

126. οὐ μὲν . . . later οὐ μῆν (13).

ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, 'from oak or rock to commune,' a proverbial expression for 'gentle friendly talk,' while resting against a tree or on a rock; i.e. 'it will be no easy pleasant meeting with him, as between a youth and maiden.'

127. [δαριζέμεναι, Epic form of inf. So also ἐλαύνεμεν, 129.]

ἄτε, orig. relative (like οἷα), comes to mean 'as' simply.

129. ἔριδι ξυνελαύνεμεν, 'to meet in strife,' the verb being used here intrans.

130. εἶδομεν, subj. for εἰδῶμεν. See 111. κεν ὀρέξῃ, potential, 'may, give.'

132. Ἐνναλίω, a name of Ἄρης the war god.

κορυθ-αἰκί (κορυθ- 'helm,' αἰκ- 'rush,' 'dart about'), 'of quick glancing helmet.'

πόλεμος and πόλις appear in poetry when required as πτόλεμος and πτόλις (101): the τ being what is called *parasitic*, i.e. a variation due to defective pronunciation.

133. Πηλιάδα, 'of Pelion,' mount in Thessaly.

135. Observe the *three* hiatuses in this line.

139. ὄρεσφιν, for -φι, see 22. Here the meaning is locative 'on the mountains.'

140. οἰμάω (from οἶμη, οἶμα, stem -ι- 'to go'), 'swoop.'

τρήρων (τρε- 'cower'), 'trembling,' 'cowering;' then later used as a subst. for the dove.

141. ὑπαιθα (longer form of ὑπαί, ὑπό). φοβείται, 'shrinks aside.'

142. ταρφέα (acc. adverbial), lit. 'thickly,' i.e. 'again and again.'

144. τεῖχος ὑπο, quite accurately used of motion *along under* the wall.

146. τεῖχος ἀνὲν ὑπέκ, lit. 'ever from under the wall,' a graphic expression for 'close round the wall.'

148. Σκαμάνδρου, one of the two rivers of the Troad.

Observe the short vowel before double consonant, a common licence in Homer.

πηγαὶ Σκ., usually taken 'springs of Scamander;' but La Roche argues that the springs of Scamander were not in the plain near the City, but on Ida, and construes therefore 'springs rise up *from* Scamander.' They may have been springs *feeding* the river.

151. θέρεϊ, dat. of time simply.

ἔκρυα (digamma), 'like,' i.e. 'as cold as.'

152. ἐξ ὕδατος κρυστάλλῳ. κρύσταλλος is originally only 'something hard,' 'crust' (same word); and so ἐξ ὕδατος is added, to specify more particularly. Generally, however, the word is used for 'ice' only, and so nothing further is added.

153. ἐπ' αὐτάων, 'at the very springs.' πλυνοὶ . . . λαίνεοι, 'tanks . . . stone faced.' [ἔασι, Epic for εἰσί.]

155. πλυν-εσκ-ον, this suffix -σκ- gives in Greek the notion either of *habit* as here (frequentative); or, of gradual or continuous *becoming* (inceptive), as in γηράσκω, and Latin generally, as *cresco*, *viresco*, *rubesco*.

156. πρὶν ἔλθειν, observe the metrical licence of using πρὶν, long; it is the more unusual as being in the weak part of the foot.

ἐπ' εἰρήνης, 'in time of peace,' a regular use of ἐπί, c. gen.

159. *ιερήιον*, 'a beast for sacrifice,' *i.e.* a prime ox.
βοείην (strictly adj., *δερήν* understood), 'ox-hide.'
160. *ἀρνύσθην*, imperf., 'they were winning.'
 Observe, *ποσσίν*, here; *πόδεσσι* (166), *ποσίν* (173).
163. *τρωχάω*, frequentative of *τρέχ-*, 'turn,' 'race.'
164. *τρίπους*, shortened for *τρίπους* (as *ἄρτιπος*, &c.).
ἀνδρὸς, 'the lord.' He lies dead, and according to the primitive custom, races are going on for tripods or slaves at his funeral feast. So in the case of Amarynceus the Epean xxiii. 630; or Oedipus (679).
166. *ὀρώντο*, middle, 'looked on;' though Homer uses the middle often for 'to see' simply.
170. *Ἔκτορος*, after *ὀλοφύρεται*, 'sorrows for him,' 'feels pity for him;' the verbs of *emotion* often have this genitive.
ἐπὶ . . . ἔκη [Epic aorist of *καίω*], tmesis.
171. *πολυπτύχου*, lit. 'of many folds,' *i.e.* 'of many vales' or 'ravines.'
174. *φράζεσθε*, middle, 'take thought.'
[μητιάσθε], Epic resolved and assimilated form for *μητιᾷσθε*.]
175. *σαώσομεν* (and *δαμάσσομεν*, next line), probably are subjunctive; the subj. being so much more natural than future in deliberations. Compare the exactly parallel passage xvi. 437, where there is no doubt about the subj. Cf. III, 130.
176. *Ἀχιλῆι δαμάσσομεν*, 'subdue him to Achilles,' *i.e.* let Achilles beat him. Cf. 40.
178. *ἀργικέραυνε*, 'of white lightning.' (*αργ-* same stem appears in *Ἄργος*, *argilla*, *argentum*, *arguo*.)
- In xvi. 432, sqq., Zeus had exactly the same desire to save Sarpedon from his destined death, and is answered by Here in almost the same words as Athene uses here.
179. *πεπρωμένον αἶσῃ*, lit. 'destined to fate,' *i.e.* 'to death.'
182. *[νεφεληγερέτα]*, Epic nom. for *-της*.]
183. *τριτογένεια*, name of Athene, origin obscure.
184. *πρόφρονι θυμῷ*, 'with earnest soul,' *i.e.* 'in earnest.'
188. *ἔπεπε*, 'pressed.'

189. νεβρόν . . . ἐλάφοιο, 'fawn of a stag,' primitive full expression. ὄρεσφι· 139.

δίεσθαι, 'chase' (δι- has meaning 'quick motion,' and from this stem probably the family of δέος, δέδω, are derived. See 19).

For subj. in similes, see 93.

194. ὀσσάκι [Epic for ὀσάκισ] ὀρμήσειε the indefinite or frequentative use of opt.

196. οἷ, 'for him,' reflexive (like xiii. 807, εἴ πως οἷ ἐΐξειαν).

[ἀλάλκοιεν, Epic reduplicated aor., from stem αλκ-, Lat. arc- 'to ward off for,' and so 'to aid.']

197. 'So often he slipped in (to the wall, παρα-φθάς) before him and turned him back (repeated, hence -ασκε-) to the plain.'

198. πείδιον, ο long in *arsis*, or the strong part of the foot.

ποτὶ (πρὸς) πτόλιος, 'on the side of the city,' i.e. 'hard by the city.'

199. ὀνείρω οὐ, hiatus.

οὐ δύναται, 'one cannot,' the subject is (rather unusually) omitted.

200-201. These two lines give excellent examples of the *demonstrative* use both of δ, ἡ, τό, and δς.

202. Notice the quaintness and simplicity of this question, as though the reader was taken into the poet's confidence.

203. πύματόν τε καὶ ὕστατον, an idiomatic repetition, 'last and latest,' i.e. 'for the very last time.' Comp. English 'first and foremost.'

205. ἀνένευε καρῆατι, 'forbade with a nod.' Lit. it means 'nodded back with the head.' ἐπινεύω or κατανεύω being to 'nod forward or down,' and so to assent; and the Greeks seem strangely to have 'nodded back,' (the opposite of nodding forwards) when they meant 'No.' So in Latin *assensuo* 'assent,' *renuo* 'dissent.'

206. [ἰέμεναι, Epic for ἰέναι, cf. 127.]

209. ἐτίταινε, lit. 'stretched,' (24) i.e. 'poised.'

212. 'Hector's doom-day sank, and went down to Hades,' i.e. the scale descended.

Ἄλδαο, sc. 'the house' of Hades. So we say 'to O'Malley's.'

217. οἴσεσθαι, &c. 'Will bring back to the Greeks at the ships great glory won;' the glory was to be theirs, therefore οἴσεσθαι middle; the Greeks would witness it, receive it, therefore Ἀχαιοῖσι dat.

219. πεφυγμένον ἄμμε, [Epic for ἡμᾶς] 'escaped from us,' notice the strange deponent form πεφυγμένον, only Epic. The fut. is, however, always deponent.

220. πολλὰ πάθοι, 'go through much,' i.e. 'do his utmost.'

221. προπροκυλινδόμενος, vivid reduplicated compound, 'groveling low before.'

222. [ἄμπνυε, Epic aor. from stem -πνυ- which makes in the present ἀναπνέω. πνυε is related to πνέω (πνέφω) as λῑπέ to λείπω], 'rest,' lit. 'recover breath.'

223. [πεπιθήσω, anomalous Epic reduplicated fut. from πιθε- secondary form from πιθ-] 'I will persuade.'

226. [κιχήσατο, Epic aor. from κίγχανω.]

231. [στέωμεν, Epic resolved 2nd aor. subj. from ἴστημι for στῶμεν].

234. γνωτῶν, 'of those known to me,' understatement for 'my kin.'

235. νοέω (used of various mental actions), 'I purpose.'

241. τοῖον, adverbial 'so.'

243. ἰθὺς μεμαῶτε, 'rushing forward.'

244. [εἶδομεν, Epic shortened subj. for εἰδῶμεν, 130.]

ἥ κεν φέρηται . . . ἥ κεν δαμείῃ 'Whether he may win . . . or might be subdued by thy spear.'

The optat. is strongly supported by MSS., and the change is natural: he puts the alternative he really wishes as a bare possibility; a kind of delicacy of which the Greek language is full.

247. καὶ κερδοσύνη, 'even with guile.'

251. δῖον, 'ran.' 159.

252. ἀνήκε, lit. 'let loose,' so 'urged.'

253. [σείω, Epic gen. of σύ.]

Ξοιμι after short ο; the hiatus is due to a lost consonant, cf. 142, where there is also an apparent hiatus.

255. μάρτυροι, variant for μάρτυρες.

ἁρμονιάων, 'compacts' (both English and Greek words meaning originally something fastened or fixed together).

256. ἔκπαγλον ἀεικῶ, 'will do foulest outrage,' ἔκπαγλον being supposed from ἐκ-πλεγ-, and so originally = 'startling,' 'excessive.'

257. *καμμονίην* [*κατα-μεν-*, the second *α* being syncopated, and the *τ* of *κατ* being assimilated], lit. 'remaining over,' *i.e.* 'to remain victor,' like the later Attic use of *περιγενέσθαι*.

258. *συλήσω*, with two acc. by regular constr. of verbs of *depriving*.

259. *ῥέξαι*, 'do,' inf. for imper., as often in Hom., the idea of 'remember,' 'think,' being easily supplied. (So *ὄπως* with fut. in Attic is used with *δρα* understood.)

260. *ὑπόδρα*, 344.

261. *ἄλαστε*, 'accursed.'

συνημοσύνας (*συν-ῖημι*), lit. 'a putting together,' and so 'a covenant,' like *ἁρμονία*.

264. *διαμπερές* (*διά*, *ἀνά*, and stem *περ-* 'to pass,' which appears in *περάω*, *πείρω*, *παρά*, *περ*, &c.), lit. 'right through,' and so 'unceasingly.'

265. [*φιλήμεναι*, Epic inf. of *φιλ-έω*.]

266. *δρκια ἔσ-* hiatus.

[*ἔσονται*, Epic for *ἔσονται*.]

Observe the (regular Homeric) usage of neut. plur. with plur. verb. The use of the sing. verb was a refinement, though it occurs in Homer.

271. [*δαμάα*, Epic 3, sing. fut. for *δαμάα*. It is originally *δαμάσει*, then *δαμάει*, *δαμάα*; and is then resolved and assimilated like verbs in *-άω*.]

ἄθροα πάντ' ἀποτίσεις, *i.e.* 'thou shalt pay once for all'

273. *ἄμ-πεπαλών*, reduplicated aor. from *παλ-*.

δολιχό-σκιον, (regular epithet of 'spear,' from *δολιχός*, 'long,' and *σχε-* root of *έχω*) 'long-handled.'

275. *ἔξετο*, 'he crouched.'

ὑπέρ-πτατο, simplest form of aorist, from stem *πτα-*, and termination *-το*; the present appears as *πέτομαι*.

279. [*ἡμβροτες*, Epic for *ἡμαρτες*, with vowel-change and transposition (as so often) of *ρ*, making *ἡμροτες*; the *β* is then inserted to help the sound.]

280. *ἔφη*, 'thou didst boast it,' *i.e.* 'my fate,' that you would kill me. *ἤϊδεις*, 2 plup. of *οἶδα*.

281. *ἄρτιεπής*, 'ready with words.'

ἐπίκλοπος, 'deceitful.'

282. ἐπλεο . . . ὅφρα λάθωμαι, 'thou *wast* a deceiver . . . that I *may* forget,' is grammatically a violation of the sequence, which should be optative; but as the purpose is still unfulfilled the subjunctive is natural.

ὑποδείσας. The stem of δειδω is δι- (describing orig. 'quick motion,' and then by a natural transition, 'fear'); when the stem was strengthened or reduplicated into δείδω (probably *dyeidho* originally), the spirant was sounded after the first δ sufficiently to *lengthen a vowel preceding*. So ἐπὶ δέος (i. 515); ἐκυρὲ δεινός τε (iii. 172); ἔδεισεν, 19.

Notice ο long in μένεος, 198.

283. οὐ μὲν, in later Greek would be οὐ μήν.

284. ἰθὺς μεμιαῶτι, 'pressing right forward.'

στήθεσφιν (see 22), here it is gen.

[ἔλασσον, Epic for ἔλασσον from ἐλαύνω.]

286. ὥς δὴ . . . κομίσαιο, 'would that you might take the whole of it in your flesh,' i.e. 'may it pierce you through and through,' a vernacular expression.

ὥς δὴ, literally 'how then . . . !' and so naturally used with *wishes*.

288. [κατα-φθιμένοιο, aor. pass. from stem φθι- pres. φθίνω. This is the simplest aor. pass., with stem φθι- and term. -μενος].

291. ἀπεπλάγχθη, 'turned aside.'

293. κατηφήςσας, 'bewildered.'

295. μιν δόρυ, double acc. after verbs of *asking*, as in Lat.

296. ἔγνων, 'saw it all,' the trick that Athene had played him.

301. ἄλγῃ, 'escape' (ἀλέF-η same stem as ἄλκυ-αι, 285); φίλτερον, 'more pleasing.'

302. 'The far-shooting son of Zeus' is of course Apollo.

303. [εἰρύατα, Epic 3 pl. pluperf. of ἐρύομαι, 'I draw to myself,' and so 'I protect;,' the perfect, as often in Homer, describes the state 'I am protecting,' and the pluperf. the same in the past, 'I was protecting.']

Observe ο long before ν (or perhaps before a pause).

304. 'Yet not without a struggle nor ingloriously may I perish,' μάν = μέν, or μήν.

305. Notice -α long before ῥέξας [liquid, see 37].

πυθέσθαι, ('even for posterity) to learn,' the explanatory (epexegetic) inf., filling up the sense.

307. τό οἱ ὑπὸ, the ο being lengthened before the F which belongs to οἱ, much as vowels are before liquids, 57. So in this line ο long before λαπ-, and again before μεγ-.

ὑπὸ λαπάρην τέτατο, 'was stretched beneath his flank,' the acc. is used because it denotes *extent* beneath.

308. ἀλεις (digamma), 'gathered,' lit. *i.e.* 'with all his might collected' (Cordery). See ἄλεν, 12.

οἴμησεν, 140.

309. εἰσι, pres.

310. πτώκα, 'crouching' (πτακ-), often used as a substantive for 'hare.'

313. κάλυψε, 'held as a covering.'

ἀγρίου, either ι is lengthened, or we should read ἀγρίου. See 6.

314. Observe ι long in dat. κόρυθι.

315. τετραφάλω, with four φάλοι or plates, made of metal and put on the skin-cap or helmet, to protect it against sword blows. (The word probably comes from stem φα- and means therefore 'the shiny' piece; this is the most likely explanation.)

περισσεύοντο [the σ is doubled on the same principle as that by which the vowel is lengthened before liquids], 'were tossed.'

316. ἔα 'set,' lit. 'let fall; 'Hephaistos having made the helmet.

317. See 27, 28.

319. ἀπέλαμπε, impers. 'it shone from,' *i.e.* 'light shone.'

320. Observe δεξιτέρῃ with the comparative suffix, see 93.

321. δπη εἴξει μάλιστα, 'where most it (the body) might give way,' *i.e.* to the spear. (The opt. though it must be classed as a potential, and in later Greek would be εἴξειεν ἄν, is something like the deliberative indirect, and has a notion of purpose in it.)

εἰσορόων. The order of formation is ὁράων, ὁρῶν, ὁρόων, the last resolved and assimilated, see 271.

322. ἄλλο τόσον, acc. adverbial, but curiously primitive redundant expression, lit. 'so far otherwise,' (his arms defended him, but there was one weak place), *i.e.* so far that it was not quite complete, and otherwise except the weak spot. Translate simply 'else.'

So the horse (xxiii. 454) ἄλλο τόσον φοῖνιξ ἦν, 'was else a chestnut colour'. . . *διὸ* had a white spot on its forehead.

τεύχεια two syllables (synizesis), a kind of intermediate stage between πεύχεια and τεύχη.

323. Πατρόκλοιο βίην, 'the might of Patroklos,' a common Epic abstract phrase for 'the mighty Patroklos.'

324. κλήις, orig. a 'fastener' (κλείω); i.e. 'a bolt,' Od. i. 442, then by an obvious analogy it is used for the thwarts of a ship, and as here for 'the collar bone.'

325. λαυκανίην, 'the throat,' an instance of the accusative of *nearer definition*, as it is called, being equally with ἀνχένα the object of ἔχουσι, but added to make the point more precise. ἀνχήν is the whole column of the neck; λαυκανίη (deriv. unknown), the lower front part of it.

326. ἐπὶ οἱ μαμαῶτ', 'as he made at him,' οἱ referring to the subject Ἀχιλλεύς.

327. [ἦλυθ', Epic for ἦλθε.]

328. ἀσφάραγος, 'the windpipe.' Deriv. uncertain.

329. 'That he might say somewhat in answer to him,' i.e. fate, or the gods, spared him immediate death, that he might have voice to prophesy Achilles' death (358).

The line has been doubted, and it is a little unlike Homer's simplicity.

[προτείποι, for προρείποι]

332. ἔσσεσθ', observe Epic elision of -αι.

ὀπίξω, [Impf. for ὀπίζου], 'didst regard.'

333. τοῖο δ', &c., 'I, his helper, mightier far, was left away by the hollow ships.'

335. γόνυατ' ἔλυσα, 'have undone thy knees,' regular Homeric phrase for 'slaying.'

336. ἀϊκῶς, shorter for ἀεικῶς, 'cruelly,' 'in unseemly wise.'

337. ὀλιγοδρανέων, 'faint,' though the exact etymology of the -δρανε- is difficult. (Curt. suggests δρα- originally meant 'moving;' the meanings 'to run,' and 'to do,' being later. If so our word would mean, 'scarce moving,' 'helpless,' 'faint.')

338. Observe elision of *-αι* in *λίσσομ.*

ὑπὲρ ψυχῆς, 'by thy life;' *ὑπὲρ* originally 'over,' the notion being that the person praying put out his hand 'over' (or 'towards') that by which he prays. In a similar use *πρός* means 'towards,' 'in the presence of.'

339. *με ἔα*, hiatus probably due to lost consonant; so *Il. ii. 165* *μηδὲ ἔα*.

340. *ἄλῖς* (stem *ῥελ-* 'to press,' see 12), 'plenty.'

342. *οἴκαδε* (digamma, *δόμεναι*, pregnant construction (*i.e.* where the *verb* does not express motion, but the *adv.* or *prep.* does), 'my body give back (to be taken) home.'

δόμεναι, inf. for imper.; an elliptical usage, like the later *ὅπως* with fut., 'see that,' 'remember to,' or some such idea being easily supplied. See 259.

343. *πυρὸς λελάχωσι*, 'make me sharer in the fire,' *i.e.* 'grant me a funeral-pyre.'

λελάχωσι [Epic redupl. aor. from *λαχ-*] in Hom. always transitive or rather *causative*; *λαχεῖν*, 'to be a sharer,' *λελαχεῖν*, 'to make sharer.'

344. *ὑπόδρα*, 'with scowling glance' (*ὑπό-* *δρακ-* lit. 'looking under,' a most graphic word; the *κ* disappears from the end as *-κτ* in *γάλα*).

345. *γούνων*, 'by my knees.' The genitive alone expresses the relation generally 'toward my knees' (see 338); the preposition makes the relation a little more precise. Thus we find in Homer many phrases with the *case* simply, which afterwards have *case* and *preposition*.

346. *αἰ . . . ἀνείη*, 'If it might prompt me,' grammatically a conditional protasis, with apodosis dropped; equivalent to a wish, like *o si* in Lat. and 'oh if only' in English.

307. *οἷά μ' ἔοργας*; the *οἷα* is a kind of indirect exclamation. 'I could eat you raw, *what things* you have done me,' *i.e.* *since such things*. The violent savagery is noticeable.

348. *ὅς ἀπαλάλκοι* (196), 'who might ward,' the optative being here potential.

349. *εἰκοσινήριτα*, 'twentyfold' (Deriv. obscure; there is *νήριτος*, *νη-αρ-*, 'countless,' but it is difficult to make that suit well).

Observe opt. ἀπαλάλκοι, and subj. στήσωσι. The sequence is much less strict in Homer than later; it changes readily to suit the idea, or the mood, of the speaker. The notion which makes him here use the opt. is perhaps to make *more remote the possibility* of his keeping off the dogs. So again, when he puts the more distant hypothesis of Priam's ransoming him, he goes back to opt. ἀνάγοι.

351. ἐρύσασθαι, prop. 'to draw,' often, as here, in the sense of to 'rescue,' 'recover.' (The Scholiast's int. 'to weigh,' i.e. 'to pay his weight in gold,' requires confirmation.) See 303.

354. (πάντα, masc. agreeing with σέ.)

355. 'Knowing thee right well I look for it,' is the probable meaning; προτιόσσομαι being used with θάνατον, &c., 'to look toward death,' in the sense of 'foreboding.' What he 'looks for' is explained in the next words.

358. φράζω, 'beware,' 'bethink thee.'

360. δλίσωσι, he uses the indef. subj., because he knows not the day nor the hour, though he sees as a prophet the coming doom.

The superstition of the dying prophecy is an old and natural one.

Σκαιῆσι, 6.

361. τέλος θανάτοις, 'the end or accomplishment of death,' generally called 'genitive of equivalence,' though it does not quite mean 'end which is death.'

362. [πταμένη, Epic aor. from stem πτε- or πτα- pres. πέτομαι.]

Ἄιδου, 'to (the abode) of Aides (Hades),' 'abode' being readily understood, as we say 'to Smith's.'

363. The best MSS. read ἀνδρότητα, which La Roche adopts here and xvi. 853, xxiv. 6. If it is right, it is the solitary instance of a vowel short before *three* consonants. In Homer it is more often long even before one mute and a liquid. We have adopted ἀδρότητα, 'stoutness,' 'strength,' from ἀδρός. Moreover, the Homeric word for 'manliness' is not ἀνδρότης, but ἡνροπία, or ἀγηνωρία.

364. τεθνηῶτα, 164.

365. τέθνα-θι [Epic perf. imp. of the strong form], 'lie dead;' he could not say 'die,' as the man was already 'dead.'

370. [θήσαντο from θεόμαι, Epic and Ionic form of θεδομαι, 10 'gaze at,' 'marvel at.']

371. ἀνουτητί (α- οὔτα-, 'wound'), 'without a stab.' Observe the primitive savagery of the Greeks, which the poet relates without a misgiving.

372. εἰπείκε, the frequentative suffix (see 155) applied here to aorist, as of course is quite natural; the single *act* of speech repeated.

374. κηλέω (2 syll. by synizesis, 322), from stem κα-, 'burn,' means 'hot.'

379. ἐπεῖ, ε lengthened in arsis, like Ἀπόλλωνος (α long), i. 14, ἐπίτονος (ε long), Od. xii. 433, &c.

381. εἰ δ' ἄγετ', commonly explained as elliptical, 'but if [you will] then come;' but here (and still more markedly, Od. iv. 382), it comes in the apodosis or second part of the sentence; and it is therefore probable that εἰ is simply an interjection (like εἴα), 'up, then, come.'

383. πόλιν ἄκρην, 'high city,' i.e. 'citadel,' later one word ἀκρόπολις.

385. See 122.

388. δρώρη, sub. perf. stem δρ- (δρῶμι), 'to rouse, start.' The perf. is intrans., and expresses, as perfects do regularly in Hom., a *present state*; 'as long as my limbs are supple.'

[μετέω, Epic subj. of μέτ- εἰμι.]

389. θανόντων περ, 'even the dead;' in Hades they forget the living, naturally; perhaps even the dead. I shall remember even then.

391. παιήων, (the later παιάν or pæan), 'a song of triumph,' orig. in honour of Apollo ('the healer' παιάν, or 'deliverer from danger').

392. 'Let us go on board,' the later usage would be *acc.* after the verb of motion.

393. [ἐπέφθονομεν, syncopated reduplicated Epic aor. from φεν-, 'slay.']

396. τέτρηνε, 'be bored' [Epic aor. τετραίνω, stem τρε-].

397. ἐς σφυρὸν ἐκ πτέρνης, 'from heel to ankle,' i.e. between heel and ankle.

400. [ἔλααν, Homeric pres. inf. from ἐλάω, the later ἐλαύνω; for form, see note on 271.]

402. [πίτναντο, Epic impf. πίτνημι, later πετάννυμι, 'were scattered.']

406. τᾶλλε κόμην, 'plucked out her hair.' The middle would be the regular usage, as it was her own hair; so ἔλκετο, 78, κόπτεσθαι, τίλλεσθαι, λούεσθαι, τύπτεσθαι, &c.

409. ἔχοντο, 'were possessed.'

411. σμύχοιτο, 'were to burn away,' of slow smouldering.

κατ' ἄκρης, lit. 'down from the top,' i.e. utterly.

412. μόγισ ἔχον, for ἔχω had originally σ before it, and thus like the digamma the lost letter often lengthens a previous short syllable (or it is lengthened before s as before liquids).

414. κατὰ κόπρον, 'in the mire' (scarcely in its ordinary sense of 'dung').

415. ἔξονομακλήδην (ονομα-κλε-, 'call'), 'calling by name,' the terminations -δα, -δον, -δην, implying *manner*; λαδόν, βάδην, μίγδην, &c.

418. λίσσωμαι, 'let me beg,' or perhaps rather, 'I must beg,' expressing a resolve.

419. αἰδέσσεσθαι [Epic for αἰδέσθησθαι], lit. 'to reverence' or 'feel awe of;' and as by Greek feeling a man in misery was a fit subject for awe, as showing the visitation of the powers above, αἰδῶς got a secondary meaning of 'pity.'

420. τοιόσδε, 'such as I,' in age, clearly.

423. τηλεθάοντας, the ordinary uncontracted form. Homer usually has τηλεθώοντας.

424. τῶν πάντων, 'for all.' This genitive is common after verbs of emotion, θαυμάζω, ἔγαμαι, χολωθῆναι, &c., and is really related to the gen. of aim. See 170. So also οὐ, 425.

426. ὥς ὀφείλεν, 'how he ought,' i.e. 'would that he had.'

427. τῷ (lit. 'with that'), 'then.'

κε κορέσσεσθαι, 'we should have taken our fill.'

431. βέλομαι, a curious old future form (without σ, like κείω, δῆω, &c.), prob. from stem βι- (not βα- as Liddell and Scott), 'I shall live;' we find βέομαι a shorter form in xv. 194.

τί νυ βειόμαι, 'how shall I live?'

432. δ, 'who,' see note on line 1.

435. **δαδέχατ'**, 'greeted,' 'welcomed.' [The form is pluperf. with strong reduplication from **δεκ-** or **δικ-** which appears in **δείκνυμι**, originally meaning 'point,' and then 'to hold out the hand to,' 'to welcome.']

438. **Ἑκτορος**, as we say 'of Hector,' the vague gen. of reference, common in Homer after words of speaking, hearing, learning, &c.

441. **θρόνον**, old word for 'flower' or 'herb.' 'She was sprinkling herbs' means 'embroidery' clearly.

442. [**κέκλετο**, Epic redupl. aor. from **κελομαι** (**κλε-** or **κελ-**)]. 'bade.'

445. **ὃ** neut. of **ὅς**, 'which' literally, used as conjunction 'that,' just like **ὅτι**; Homer also uses **ὃ τε**.

450. [**ὅτιν'** Epic neut. plur. of **ὅστις**.]

451. **ἐκυρή**, Lat. *socera*, the *s* in Greek having dwindled to an aspirate as in *sex*, *septem*, = **ἐξ**, **ἐπτά**, &c.

ὀπός (*Φοπός*), the Lat. *vox* (**κ** = **π** as in **ποῦ**, **πότε**, &c.).

452. **ἐν μοι αὐτῇ στήθεσι**, the second dat. added to make more precise, as in the case of the acc. 325.

456. **δίηται**, 'may chase' (lit. 'makes to run,' the causative use of middle).

457. **καὶ δὴ μιν καταπαύσῃ** (particles almost dramatic as though she saw the picture in her mind), 'and now may stay him from his terrible daring.'

ἀλεγυνῆς, 'hard' or 'bitter,' to the foe.

459. **προθέσκει**, 'charged in front' (frequentative suffix).

460. **διέσσυτο** [Epic aor. from stem **συ-** 'to speed forward'; the double **σ** is only the same phenomenon which we have in the weak aorists **κορεσσάμεθα**, **ἐκαλέσσατο**, &c.]

ἴση had digamma, and so this is only apparent hiatus.

462. **ἔξεν**, is from **ἔξον**, the Epic mongrel aorist with the vowel of the strong form and the **σ-** of the weak; cf. **δύσεται**, **βήσεται**, **οἴσει**, &c.

466. **κατ' ὀφθαλμῶν**, 'down over her eyes,' as the prep. is used in **κατὰ κορρῆς πατάξαι**, **ὕδωρ κατὰ πλακοῦντος χέω**, &c.

467. **ἀπὸ . . . ἐκάπυσσε**, 'breathed forth.'

469. ἀμπυκα, 'the plate' of golden metal in front, worn as an ornament.

κεκρύφαλον, the 'net' or 'cap' which covered the whole of the head. (Redupl. subst. from stem κρυπ- 'hide.')

ἀναδέσμη, 'the band' which went round the head and kept up the hair, also called μίτρα.

470. κρήδεμνον (κρη- δε-, 'head-band'), 'veil.'

472. ἔδνα (or ἔεδνα), are the gifts of the bridegroom to the bride's family, which we find in the Odyssey were often given back in the form of a wedding feast and outfit of the bride. See note on 51.

473. [ἔσταν, Epic 3 plur., strong aor. of ἴστημι.]

Observe the numerous names of marriage-kindred, as in all primitive times when the various ties were important.

474. ἀτυζομένην ἀπολέσθαι, a strange and powerful expression, 'bewildered even to death,' 'stricken unto death.'

475. ἔμπνυτο [Epic short aorist from πνυ- (stem of πνεF-ω, πνέω), like δέκτο, λέκτο, &c.], 'came to,' 'breathed again.'

476. ἀμβλήδην, 'with heaving sobs,' the term -δην expressing the manner of an act (βάδην, μίγδην, σύδην, &c.), and the rest of the word being ανα- βλε (or βαλ).

477. ἑῷ, 'one,' ἵα being used in Homer for μία, though the etymology of ἵα is obscure.

477. γείνομεθ', best treated as strong aor. ἐγενόμεν with γεν- strengthened into γεω-, as in ἔως, εἰως; τελέω, τελείω, &c.

479. Πλάκω, a mountain, probably to be conceived as part of the range of Ida.

481. Lit. 'how he ought never to have begotten me,' a common form to express a wish, 'would that he, &c.'

484. νήπιος αὐτως, 'yet a mere babe.' αὐτως is the adverb of αὐτός, and literally means 'in the very way,' and is sometimes used for 'thus,' sometimes 'just so,' 'quite,' &c.

489. ἀπουρίσσουνσι is the best supported reading, from ἀπουρίζω Ionic form of ἀφορίζω, 'to mark off the boundaries,' and so to 'remove' or 'steal' the land.

490. παναφήλικα, 'companionless' (παν- αφ- and ἡλιξ, 'a companion of one's own age').

491. ὑπεμνήμυκε, nasalised perfect from ὑπ-ημίω, 'to bow down,' 'he is quite broken down, and his cheeks are wet with tears.'

492. δεόμενος [Epic for δεομενος, i.e. δεφόμενος], 'begging.'

493. χλαίνης, 'by the cloak,' common gen. after words 'taking,' 'seizing' (perhaps the gen. of the sphere of motion, like τῆταινόμενος πεδίῳ; or, more generally, gen. of reference 'in respect of').

494. τυτθόν, 'for a little.' Observe ἐπέσχε, the *gnomic* or *habitual* aor.

495. ὑπερφή, lit. 'the upper (part),' i.e. 'the palate.'

496. ἀμφιθαλής, lit. 'one flourishing all ways,' i.e. 'a rich comrade.' (The old int. 'prosperous on both sides,' i.e. 'with both parents,' is less simple.)

497. πεπληγώς, in pres. sense, see 95.

ὄναδείοισιν, prop. adj. used as subst. 'taunts.'

ἐνίσσω = ἐν-ίκ-ω = ἐν-ίπ-τ-ω, from stem ἱπ- = ικ, seen in Lat. *ictus*, meaning orig. 'to strike,' and so 'to revile.'

501. 'Ate nought but marrow and rich fat of sheep,' a metaphorical expression like 'fed on the fat of the land.'

502. ἔλοι, frequent. opt.

505. ἂν . . . πάθῃσιν, 'he shall suffer,' 'he is like to suffer.'

ἀμαρτεῖν, lit. 'to go astray from,' so 'to lose,' 'to miss;' thus it naturally takes the genitive, and also naturally ἀπό.

506. ὅν, i.e. 'the name which,' 'as.' See 29.

507. ἔρυσσ, aor. 'thou didst guard.'

509. αἰόλαι, 'writhing,' the word is used of quick movement, then later (like many other similar words) of 'shining,' 'glancing.'

513. ὄφελος, in apposition to τὰδε πάντα, 'no use to thee.'

514. 'But only to be thy glory among Trojan men and women.'

πρὸς, lit. 'before,' 'in presence of.'

εἶναι, epexegetic inf. expanding ὄφελος, 'no use to thee, but only (of service) to be, &c.'

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